Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII. DECEMBER, 1903 No. 12

Christmas Hymn

"IT was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars —
Peace brooded o'er the hush'd domain;
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'TWAS in the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What reck'd the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago.

WITHIN that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable door
Across his path. He pass'd — for naught
Told what was going on within;
How keen the stars, his only thought,
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago.

OH, strange indifference! low and high
Drowsed over common joys and cares;
The earth was still, but knew not why,
The world was listening, unawares.
How calm a moment may precede
One that shall thrill the world forever!
To that still moment, none would heed,
Man's doom was link'd no more to sever —
In the solemn midnight,
Centuries ago!

IT is the calm and silent night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charmed and holy now!
The night that erst no shame had worn
To it a happy name is given;
For in that stable lay, new born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago."

510 Tremont Temple
Boston

"Topics for 1904"

JANUARY.
Our Southern Islands.
FEBRUARY.
The Farthest North.
MARCH.
The Greatest Problem.
APRIL.
Our Next Door Neighbors.
MAY.
From Across the Atlantic.
JUNE.
Anniversary Notes.
JULY.
Our Orientals.
AUGUST AND SEPTEMBER.

OCTOBER.
America's Aborigines.
NOVEMBER.
A Wily Foe.
DECEMBER.
How Much Owest Thou?

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Notice

THE books of HOME MISSION ECHOES will close December 31, 1903. Please *be sure* and see that *your* subscription is paid before that date. If you have in your church an agent for the paper, pay your subscription to her; if not, send directly to 510 Tremont Temple. Stamps of any denomination beside those of two cents are acceptable.

GERTRUDE L. DAVIS,
Business Manager, HOME MISSION ECHOES.

Alaska Calendars

ON the face of our Calendar for 1904, we have a group of Alaska Jewels, on the reverse side the disputed Alaska boundary is clearly defined. Do not fail to send for it and thus help us to secure $125 from the sale of them.

Young People's Rally

A SUCCESSFUL young people's rally of Eastern Massachusetts, under the care of the Director, Mrs. Alice Brundage, was held at the Warren Avenue Baptist Church, Boston, on the evening of October 28th. From 6.30 to 7.30 a reception was held in the vestry, where also was a Home Mission exhibit which did credit to the eight young ladies in charge.

The exercises in the auditorium consisted of helpful words of welcome to the young women in our churches from our President, Mrs. G. W. Coleman. Our work was outlined by Miss G. L. Davis in the form of an acrostic. The various fields of mission work were presented by Miss E. L. Payzant, Miss Annie Jackson, and Mrs. W. H. Rishel. Miss J. P. Steingardt and Mrs. Grace Coleman Lathrop spoke on organization and methods of work. Rev. T. B. Johnson, the pastor of the church, closed with earnest words on our individual responsibility in mission work.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VII. DECEMBER, 1903 No. 12

The Woman's American Baptist Home Mission Society

Editorial

WHEN the Dawes Commission was established by the United States Government, having for its object the correction of abuses among the reservation tribes, every friend of the Indian rejoiced. It seemed that at last justice was to be meted out to the long-suffering aborigines. Startling revelations have been made during the summer, showing that fraud and dishonesty exist even among the men chosen to do justice to the red man. Mr. S. N. Brosius, a representative of the Indian Rights Association, has been in Indian Territory for a year studying the situation. In a report recently submitted Mr. Brosius declares that the chairman of the Dawes Commission is a stockholder and vice-president of one real estate company, and a stockholder and president of another, both operating in Indian lands. He also says another member of the Commission is a director and vice-president of a third company, while the United States district attorney of Indian Territory is a stockholder of a fourth company. Mr. Brosius says these companies are leasing lands from the Indians at twenty-five to seventy-five cents per acre, and subletting them at from one to two and a half dollars per acre. Similar companies are managing gas and coal companies in like manner.

Mr. Brosius's report gives examples of some of these transactions. He says: "In a case recently reported to the Indian office by the writer, protest was made against the approval of a lease covering the homestead rights of a mother and two minor children. The Indian mother, being ignorant of values, was induced to give up lands that had been in the possession of the family for many years, upon being paid $900 each for the three tracts, while the person obtaining the same received $20,000 from the oil company for his share of the profits."

The *New York Tribune* for September 2, 1903, states that Attorney-General Knox has started an investigation of all officers in the Indian Territory under the jurisdiction of the Department of Justice. "Enough has developed," says the *Tribune*, "to indicate that the matter is one of grave importance. There are rumors that several officials under the Department of Justice have profited through contracts for feeding prisoners, while charges that liquor traffic has been for some time an exceedingly lucrative branch of the federal office holders' 'graft,' have been often repeated."

It is gratifying to know that President Roosevelt has ordered a thorough investigation of both these charges, by the Interior Department, and by the Department of Justice. Mr. Charles J. Bonaparte has been appointed by Secretary Hitchcock to investigate the land frauds, while the charges against officials concerning the liquor traffic have been put into the hands of a strong committee. No announcement of the results of these investigations will be made at present. The two committees will pursue their investigations entirely independent of each other. When the results are brought before the President we believe justice will be done these wronged Indian men and women, who are seeing their homes pass into other hands. We cannot afford to continue the Century of Dishonor.

The Subscriber We All Like

HOW dear to the heart is the steady subscriber
Who pays in advance at the birth of each year;
Who lays down his money and does it quite gladly,
And casts round the office a halo of cheer.
He never says "Stop it; I cannot afford it,"
Nor "I'm getting more papers than now I can read;"
But always says, "Send it, the family likes it—
In fact we all think it a real household need."
How welcome he is when he steps in the sanctum,
How he makes our heart throb, how he makes our heart dance,
We outwardly thank him, we inwardly bless him,
The steady subscriber who pays in advance.

— *Exchange.*

News from Many Fields

WE would remind our readers of the change of post-office of Rev. and Mrs. R. B. Wright. It is now "Crozier, New Mexico," instead of "Fruitland." Freight address the same as before, "Gallup, New Mexico."

MRS. W. H. RISHEL, after two months of faithful, efficient service in Maine and Eastern Massachusetts, has returned to her work in Velarde, New Mexico. Mrs. Rishel is a rare woman, and we believe her visits will give a great impetus to our work.

To many of the workers the news of the sudden death of Mrs. Emma S. De Lamotta, of Spelman Seminary, will come as a personal sorrow, while her loss to the work in Georgia cannot be estimated. A sketch of her life and work will appear in the January ECHOES.

MISS ELIZA WILLSIE, with her faithful helper, Mrs. Nelson (who gives her services), has kept open the school in Sacramento, Cal., all summer. Miss Willsie, in her round of visits, is rejoiced at the cordial reception she now receives from Chinese women. They give her the best seat, which is a stool, upon which they sit and sew all day, without complaint, earning money for their husbands.

OUR much loved missionary, Mrs. J. P. Duggan, left the States for Porto Rico, upon Saturday, November 7th, returning to her much loved work. Although not vigorous, Mrs. Duggan is much improved in health. She met Miss Hattie A. Greenlaw, the newly appointed assistant, at the steamer, and will have her company upon the voyage, and her assistance in the work upon the Island. Our prayers will follow these consecrated workers.

MISS S. E. STEIN, after a pleasant summer in the South, visiting relatives, returned to her home in Fresno, Cal., about October 1st. She received a cordial welcome from the Chinese, and also from the church people of Fresno, to whom she has endeared herself by her loving Christian character. Joy and Lota have been well during her absence, and the new year opens auspiciously for the Chinese work at Fresno. Miss Stein made many friends during her brief stay in New England. We wish she could have visited more of our churches.

MRS. J. WHITMORE, of Butte, Mont., visited the Chinese work at Seattle, Washington, during the summer, and has returned to her work with new vigor. About one thousand Chinese are in Seattle, and they have a native preacher. The work in Butte is very encouraging, although the Chinese are under constant fear lest new laws by the United States will cause them trouble. A United States inspector has been located at Helena, and once in two weeks he visits Butte, to arrest any who may be found who have not their registration papers. Alas! for the "Land of the Free and the Home of the Brave."

Conditions in Indian Territory

Population

IN 1857 there were fifty-five thousand Indians in Indian Territory, and no whites. The Indians were nearly all full-bloods. Now there are over four hundred thousand whites and eighty-four thousand Indians so called. I say "so called," because, though they are on the rolls as Indians, entitled to draw lands and moneys, yet they are not real Indians. Twenty thousand are pure negroes, and intermarried whites with not a drop of Indian blood in their veins; forty thousand are mixed bloods, all the way from half to sixty-three parts white, and only twenty-four thousand are full-bloods or real Indians. In less than fifty years the full-bloods have decreased over fifty per cent.

Many intelligent people believe that the Indians are not decreasing, that there are as many now as when America was discovered, indeed, that they are increasing. The above statistics show how this increase is brought about, and it will continue as long as the Indians have any public lands or public money; when these are gone there will be an immediate and great shrinkage.

The Land

The lands are now being allotted to these eighty-four thousand Indians, so called. The Cherokees receive eighty acres per capita, the Creeks one hundred and sixty, the Choctaws and Chickasaws three hundred and twenty. This is in proportion to the amount of land owned in common by each tribe. The government has not been able to protect the Indians from the land-sharks and speculators. The strife over the land is terrible. The bold attempts of white speculators to rob the Indians, especially the full-bloods, out of their lands, are infamous. This is done not only by individual whites, but also by large syndicates representing millions of money. Most of the so-called Indians help their own, and, indeed, some are in collusion with the white grafters, as they are called, but the full-bloods, as a general thing, are as a little flock of sheep being devoured by a great pack of wolves.

In order to protect the full-bloods the government has several times changed the regulations which allow them to lease or sell their land. The very evident purpose of the whites to rob them, and the opportunities to take advantage of the changes in the government regulations have caused some of the Indians, especially some of the mixed bloods and negroes, to also go wrong by going back on their contracts and leasing or selling their lands several times to different parties of whites. In such cases it is an illustration of the vulgar phrase, "dog eat dog." The white grafters get beat at their own game. The whites have themselves to blame because they have taught these people to lie and to cheat. But the contest is too unequal to last long. The numbers, power, and skill of the whites will soon end the strife, and it will only be a short time when most of the lands of the full-bloods will pass out of their hands.

Are the Indians Rich?

Potentially they are a wealthy people. Actually the most of the full-bloods are very poor. For years not one cent of money has been paid to them per capita. The interest on their invested funds and the royalties on coal are used for the support of their tribal governments and for school purposes. Politicians, white and red, get nearly all the money used for the support of the tribal governments. The only benefit which the common people receive, out of their large yearly income, is the schooling of their children. Nearly all the game has been killed. In the Choctaw and Chickasaw nations nearly all the good lands have been farmed by whites and mixed bloods. The full-bloods have been pushed back into the backwoods. In the Choctaw nation most of the full-bloods live in poor houses and have little to eat or wear. Five years ago they agreed with the general government to the sale of the town-sites to white people, the proceeds to be paid to them annually per capita. The sales of these town-sites have amounted to at least half a million of dollars. Over four years have passed and not a penny of the money has been paid to the Indians. It is all in the United States treasury. For the lack of it they are easy victims to the land-sharks, who lease their lands for a pittance, paying them a little cash. For the lack of it many cannot come to the land office at all to file on their lands.

KIOWA MOTHER AND DAUGHTER

In 1906 all these tribal governments are to be broken up, including their schools. Many full-bloods believe they will never receive any portion of their moneys now in the hands of the general government, nor the moneys from the sales of the coal lands and other properties, nor anything else. Some would sell their inheritance for enough money to take them to Mexico as a haven of refuge and rest from the avarice and wrongs of the whites. The condition of the full-bloods is truly pathetic.

The Orphan's Home at Atoka is the only real Indian mission school in this Territory. In this Home there are one hundred orphans, nearly all of whom are full-bloods. Whites, and those more than half-white are excluded. It is certainly doing an excellent work. As it is the first and only orphan's home for Indians, founded on purely benevolent principles in the United States, it should receive the sympathy, the prayers, and the assistance of all the friends of the Indians. We are profoundly grateful to the Woman's American Baptist Home Mission Society for their benevolence in furnishing two excellent teachers for this Indian Orphan's Home. May God richly bless the Society. We constantly pray that the Corresponding Secretary may soon be restored to perfect health.

J. S. MURROW.

Oct. 30, 1903.

Atoka, Indian Territory

OUR school opened on the seventh day of September. We have eighty-three pupils. Miss Dickerman and I are enjoying the work this year more than ever, because it is wholly an Indian work. The town, at last, has a public school, which was dedicated yesterday. We have in the Home this year a larger per cent. of little folks than ever before. No sooner was the school work well started than some one brought us the measles. I assure you we have not enjoyed this very much, especially the matrons. In another week, however, we hope that the most of our pupils will be ready for work again.

About two weeks ago a very dear little girl was taken away from us by her Heavenly Father. While the loss to her earthly father is sad, it has bound his heart closer to heaven.

The spirit of harmony which pervades the school this year assures us that the children are happy in their home life here. As there is no end to the work which has to be done in a home of this size, each one is made to feel that he has a share in it. We are pleased at the interested responsibility taken by some of the older boys and girls in the different departments of industrial work. Many of them have been very helpful in the sick-room. Mr. and Mrs. Rishel are busy every minute of the day.

WILLIE BELLE JONES.

Orphan's Home, October 20, 1903.

The Kingdom of the Tobacco Trust

THE year's consumption of tobacco in the United States alone includes seven billions of cigars, ten billions of cigarettes, and two hundred and eighty millions of pounds of manufactured tobacco. The one item of smoking and chewing tobacco, exclusive of cigars, cigarettes, and snuff, registers an annual over-all value of more than $500,000,000. In addition, England smokes six billions, Japan three billions, and China one and one-half billions, of cigarettes every twelvemonth. This outside cigarette-puffing burns up forty-five millions of pounds of tobacco and puts about $4,000,000 into the bank account of the American grower, giving the giant balance to the Trust. — *Everybody's Magazine.*

Elk Creek Mission, Hobart, Oklahoma

ELK CREEK is a small field, there being only ninety-six allotments in all. But there are visitors here from time to time, so we come in contact with Indians (Kiowas) from different parts of the reservation. There was a time when a great many Indians camped on this creek. Major Baldwin, former agent, requested the Indians to move east, as he thought the country better, and there seemed to be more rain fall farther east. A number obeyed orders and left Elk Creek. Others moved because they were troubled so much by the whites breaking into their houses and helping themselves when the Indians were away for their rations. Only this summer, when the Indians were in attendance at the Association, a sewing-machine was stolen from Little Bow's house, ten miles south of Hobart. We are glad to note, however, there are fewer thefts than in former years, because of a better class of people, and the Indians get no rations, and are not away from home. I want to say here, that people who steal from Indians do not consider it *stealing*. They say, "An Indian has no rights."

As to progress. Miss Reeside, one of the pioneer workers, was here on a visit last month to her beloved Kiowas. She says they are making great progress. These words did my heart good, for I have been discouraged a good many times this fall. They are not making the advancement I should like to see them make. But when I look back to the time when the men wore blankets, leggings, feathers, and paint, yes, I say, joyfully, they are doing nicely. They come to church and Sunday school, attend the Wednesday meetings, take part in prayer-meetings, and give to the spread of the gospel. Yesterday was a good day. The people came early. Spotted Bird and Annie, who had been mourning for their baby that died a month ago, were here. Also a woman whom I had helped to nurse through a serious illness was able to be at church.

Our little Sunday school is prospering. I enjoy it more every month, and the class is more interested. I have from four to six in my class, English-speaking Indians, and one white.

I think we can safely say we are moving onward and upward. May the Lord so bless our weak efforts that this year may be the best and brightest of all since we have been in the work.

MRS. G. W. HICKS.

October 19, 1903.

CHRISTMAS boxes are needed by Rev. George H. Hicks, missionary at Elk Creek Mission, Hobart, Oklahoma Territory. Handkerchiefs, dolls, soap, combs, mufflers, mittens, toys, pictures, books, etc.

REV. F. L. KING, Arapahoe Mission, Geary, Oklahoma Territory, also asks for Christmas boxes. They celebrate their Christmas the last of January, when the Indians are all at home. Mrs. King asks for red handkerchiefs, combs, pocketbooks, lead-pencils, mufflers, sewing-bags, thread, needles, thimbles, mittens, buttons, babies' hoods, dolls, toys, and picture books, thick underwear for women and children, good second-hand clothing, print, outing flannel, cut patchwork, and medicine, such as vaseline, quinine, pills, cough medicine.

Arapahoe Mission

AS the Indian dance forms so great a part of the social and religious life of these Arapahoes, I know of no better subject for describing our work and these Indians than to write of a recent tomahawk dance.

The old Indians twenty or thirty years ago had seven different dances. In all these they profess to have worshipped God the Father. We have written of the crow dance and sun dance, two of these seven, but until recently had never seen the tomahawk dance. For weeks before the time the Indians were busy making gifts for their friends, decorated folding trunks made from buckskin leggings, beaded moccasins, elaborately beaded tobacco pouches, buckskin suits covered with small shells and worked in some beautiful design with beads.

When I reached the camp, fifteen miles from the mission, with camp outfit, there were eight or nine hundred there, and later when all had arrived there were at least fourteen hundred, some of whom were Cheyennes. After selecting a convenient camping place I pitched my tent, tethered out my ponies, arranged my bed, "church box," cook-stove, and toilet articles, and in thirty-five minutes from time of arriving had supper cooking. The work in camp is at least fourfold: giving medicine to sick ones, studying the language, studying the meaning of the dance that we may be better able to divide the Word of God for them, and then the direct heart to heart talks about Jesus and His love for the Arapahoe people. Many times the Spirit is very near to us in these personal talks, and it is not infrequent to see tearful eyes at the thought of Christ's love for them.

For three nights and one day the Indians danced, ending on the fourth and fifth days with foot-racing. The dance itself lasts less than an hour each day, but the painting of the dancers, decorating with bright-colored goods, and making sticks for use in the dance takes much time.

One morning I was aroused at three o'clock. The Indians were all busy chopping wood and cooking breakfast. I got up at four, entered Black Cayatte's medicine tepee, and was invited by him to stay for breakfast. There were twenty-five Indians there, and such an outlay of food as I have never seen in a single tepee. There were at least eighty vessels, such as dishpans and buckets, placed on the ground in the tepee, and these were filled with bread, crackers, coffee, beef, cooked dog, rice, tomatoes, apples. I was given a large pan of crackers and apples, and a gallon bucket full of coffee. I sat beside an old chief, Mountain by name, who gave me part of his breakfast. Just at the dawn of day our feast was over, and each one, as is the Indian custom, carried home with him what was left of his share of the feast. Among the Arapahoes as a tribe there is a revival of old Indian customs. But as to individuals we are glad to report that some are considering seriously giving their hearts to Christ.

F. L. KING.

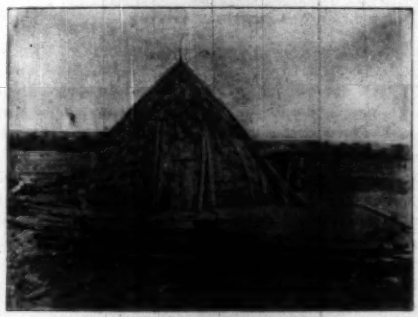
Geary, Oklahoma Territory, October 30, 1903.

LET us be thankful — thankful for the prayers
Whose gracious answers were so long delayed.
That they might fall upon us unawares,
And bless us, as in greater need we prayed.

— James Whitcomb Riley.

Wichita Baptist Mission

I WONDER if the readers of the ECHOES would like to attend a ghost-dance meeting with me this afternoon. Mr. Dyke has been allowed the privilege of preaching to them. He has hoped for this for some time. The meeting is held at Camp Creek, their old camp ground. Last year they made their camp in a deep cañon entirely hidden from everybody. They are now on a public road which is much travelled, between the agency and towns north. The new district schoolhouse for the district in which the mission is located is situated on a hill in plain view of the Indian camp. I wonder how many more years



GRASS HOUSE AMONG THE WICHITAS

they will keep up their superstitious dancing and games in face of the civilization which the white man's schoolhouse and education should bring to them. As we drive into the camp we hear the dull thud of the drum-beat as the four young braves sitting around a huge drum wield the drumsticks. Towaccani Jim, their chief, sits on a platform under an arbor and waits for the dancing to begin. Mr. Dyke goes to him and asks for permission to talk, which is given. He looks around for an interpreter, and finds a young man engaged in playing cards with several others. He is one of the best educated young men here, and when at school thought he was converted and joined the Methodist church. He is dealing, and immediately throws down the cards, calls some one else to take his place. He consents to interpret, as he knows there will be a fee when through. They pay good attention. Jim quite often shows his appreciation by saying "amen," in an earnest way. I stood by the drum, and one of the young men engaged in beating it has often visited me at the mission. We have had several serious talks about the dancing and the ghost-dance superstition. He was so ashamed of himself that he held his head down all the time I stood near him. The talk lasted about three-quarters of an hour, and was very earnest, as the speaker felt the importance of making the most of his opportunity. We drove away very soon after the service. The drum commenced to beat before we were out of sight, and God alone knows whether any good was accomplished or not.

MRS. L. J. DYKE.

Anadarko, O. T., Nov. 1, 1903.

Durango, Colorado

SOME weeks ago I accompanied my husband, who is pastor of the Baptist church here, on a trip through a part of the Navajo Reservation. We visited the Presbyterian mission at Jewett, and then, the San Juan River being too high to ford, we were swung across, buggy and all, by the Indians, on a car swung by pulleys from a strong cable, and proceeded to our own mission at Two Gray Hills. Mr. Wright was absent when we reached the mission, but Mrs. Wright made us very welcome, and that evening Brother Wright returned from Gallup, where he had been to see about the establishment of a post-office at Two Gray Hills. Which does not mean, oh, ye enlightened dwellers in the East, that mail will be received at the mission daily, or even weekly, but that perhaps as often as once in two or three weeks the cancellation may amount to sufficient to pay an Indian to carry the outgoing mail seventy-five miles to Gallup, the nearest railroad town, and bring from thence the mail for Two Gray Hills, both mission stations and trading posts.

I wish you might see the mission and its surroundings as it looked to us that sultry July day, but it would look even more barren and desolate to you, for we have lived in the southwestern corner of Colorado for three years, and this was not our first trip into New Mexico. Picture to yourself a barren sandy waste, mile after mile in every direction; in the background the "Two Gray Hills," which are not gray at all, but a reddish yellow, and beyond them the Chuska Mountains, dark and forbidding. Just ahead of us, across an arago, are the mission buildings of adobe brick, differing in no wise in color from the sand all around, low and square, with no suggestion of beauty of any sort to attract, and about them nothing but sand and a few greasewood and sage bushes, no trees, no grass, no flowers. Within is such a home as could be made only by a woman who is essentially a home maker, bright and cheery and restful, though very plain and inexpensive in every detail. And the brave little woman who presides over it is giving her life in larger measure than her sisters in the East can realize to this work. I noticed during the days we were there that many Indians were fed by the missionaries. The drought for the past two or three years, together with sickness, has reduced many of them to poverty, while some are in actual want. Your missionary ministers to their temporal needs, thus relieving their distress, and at the same time opening the way for bringing to their darkened minds a knowledge of Him who is the bread of life.

I should like to tell you much about the work there which Mrs. Wright will not tell, because it would involve the revealing of her faithfulness and self-denial.

May our Lord richly bless you in all your work for Him is the prayer of your sister in Christ,

MAY P. SARBER,
Asso. Director, W. B. H. M. S. W.

Five dollars per month has been appropriated by our Board to relieve Mrs. Wright from the financial burden of feeding the Indians. M. C. B.

American Baptist Home Mission Society

Editorial

NEVER before in our denominational history has such prominence been given to the subject of evangelism in the meetings of Baptist State Conventions as during the recent autumn season. From the Atlantic to the Pacific this has been the theme of central, and frequently profound interest. There can be no doubt that this has resulted in a marked quickening of the evangelistic spirit among pastors as well as others, which, with the divine blessing, should result in an unusually large ingathering to our churches. This is the supreme mission of every church and of every missionary society, to win men to Christ. If the emphasis be put upon this, all things needful will be given.

SEVERAL State Conventions are asking the Home Mission Society to coöperate in the employment of a State Evangelist. How far the Society can go in this direction is not perfectly clear to the Executive Board. The present indebtedness of the Society, amounting to about $70,000, presents a pretty formidable objection to the assumption of large additional obligations without some assurance of proper provision to meet them. Those who are in sympathy with this advance movement by the Society are asked to consider the privilege of sustaining it by special offerings for this purpose

AT the meeting of the Executive Board of the American Baptist Home Mission Society, November 9th, the following action was taken, which will be of special interest to many readers of ECHOES.

Rev. Howard B. Grose, of Jamaica Plain, Mass., was appointed Editorial Secretary to have charge of the *Home Mission Monthly* and the Society's department in HOME MISSION ECHOES and to devote attention to other publications and duties relating to the imparting of information concerning the Society's work. His experience in newspaper work, his facile pen, his special aptitude for this service, combined with his familiarity with our denominational affairs in the East and the West as well as his relation to the Young People's Societies, qualify him peculiarly for the varied demands of this position. The readers of ECHOES may expect improvements in the Society's department the coming year. Renew your subscriptions and increase the club lists.

REV. ARTHUR ST. JAMES, of Worcester, Mass., most favorably known throughout New England, was appointed general evangelist to the French Canadians of New England, and will enter upon his work January 1st. There is almost an illimitable field for his service, and it is believed that the appointment will have the hearty approval of the Society's constituency in New England, and that Brother St. James, who preaches in English as effectively as in French, will be welcomed by many pastors of American churches in the midst of a large French Canadian element.

Christmas Giving

A New Plan

THE approaching holidays present an opportunity for turning the thought of Christians toward the Kingdom of Christ at a season when the birth of the King himself is in the thought of all. What if the Christian Church should supplement the one hundred million dollars or more spent each year in Christian lands for holiday gifts by making an offering in the aggregate of one million dollars for the proclamation to all peoples of our Saviour's birth? The wise men of old "worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh." Why not we? The Mission Boards of at least twelve leading denominations are uniting in a plan for the promotion of these gifts at Christmas time among young people, in our Sunday schools and Young People's Societies.

The American Baptist Home Mission Society unites with the Missionary Union in offering to our young people the advantages of this widely adopted plan. The plan includes (1) a supply of Christmas Gift Boxes, attractively lithographed in colors and gold, to be used during the holiday season in this offering to Him whose birth is commemorated. (2) A Christmas Programme, to be used by such schools as may desire to hold a service, with appropriate Christmas exercises at the time when the offerings are brought in for dedication to the King's work. Unless otherwise directed by givers, the gifts received will be applied for use in home and foreign missionary work in proportions corresponding with those of gifts received from the churches in recent years for the work of the two Societies. During November and December prominence will be given to this plan in the missionary and religious press of the country. As far as possible, the boxes should be distributed not later than the 1st of December.

Earnest daily prayer and the hearty personal coöperation of Christian workers will ensure such an offering as shall make the coming Christmas time a joy to our churches, and an honor to our Saviour King.

All inquiries relating to this plan for Christmas observance should be sent to one of the addresses following:

Christmas Gift Plan, Tremont Temple, Boston, Mass.

Christmas Gift Plan, Room 508, 111 Fifth Avenue, New York City.

Indian University

INDIAN UNIVERSITY has an individuality of its own, both on account of the specific work it is attempting to do, and also on account of its unique environment. There is but one Indian Territory, — there can never be another. This institution was planted some twenty years ago among a people as destitute of literary advantages as you could find in these United States. While there have been great improvements in many ways in the Territory during these last twenty years, there is still a large mass of the population touched but slightly by the new life that surges about them.

The work attempted by Indian University is to prepare teachers and preachers for the people of this Territory, and at no time in its past history has this work been so thoroughly successful or larger, having now a larger number of students, who are preparing themselves for teachers and preachers in our advanced classes, than were ever on the campus before.

Manual Training

A start has been made in this school in manual training. We have a small printing office where our students work and do the mechanical part in sending forth our little *Bulletin*. This gives employment to two students, enabling them to pay largely their expenses while in school. If we had the means to enlarge this printing office, we could do vastly more in this line.

It has been the conviction of the management of Indian University, that if some manufacturing could be brought here to give employment to students where they could learn the trade in competition with actual business life, it would be a very good arrangement.

Not long since, some business men living in Muskogee were offered the opportunity of subscribing $10,000 to equip and run a broom factory. This factory is now nearly ready for operation, and has been erected on the grounds of the university. It is hoped that a considerable number of needy students may here find employment to pay in part at least their expenses while in school. We believe, also, that this enterprise will stimulate largely the growth of broom corn in this Territory, which we have discovered is so well adapted to this particular crop. As soon as this plant is in operation, we will take further occasion to speak of its work and value.

MOUNT OF THE HOLY CROSS

Evangelization

The religious work of the school should not be passed over without a word of comment. During the last six years powerful revivals have swept through the school, resulting in the conversion of a large number of students each year, but beyond this, however, our students have come to be a powerful factor in evangelization throughout the Territory. During the past summer, the young men who were here aided in meetings where something like eight hundred (800) people were converted. It is quite within the limits of truth to say that the students of this school during the last year have been directly instrumental in the conversion of upwards of four hundred (400) people.

The Home Mission Society expends for salaries here $4,500. If our work is to be tested by its power in evangelization, it certainly can make a good showing to the denomination in this respect. We do not believe that our Home Mission Society expends money anywhere, even in direct evangelistic work where a larger return is year after year gathered. This school is emphatically a Christian school, and is devoted to the evangelization and uplifting of Indian Territory. We hope to give a good account of this stewardship.

The work of the school in the class-rooms is strong, the attendance is large, the loyalty intense, and the outlook is so encouraging, that we do not know how to prepare for the incoming students. The enrolment to date is thirty-five more than last year. We must have more room for next year. Ten thousand dollars are needed to add a wing to our girls' new dormitory. The first day the building was open to receive students every room was taken.

J. H. SCOTT, *President.*

Bacone, I. T., November 1, 1903.

"Jesus Talks" by Christian Indians

DIFFERENT as day from night were two great meetings of Oklahoma Territory Indians held last summer, — the sun dance, pagan and brutal, in August, and the orderly, elevating Indian Association held in June, when Christian Indians made "Jesus Talks." What manner of men these were is not a matter of doubt. We quote from a few of the Talks.

Toibow said: "Let us while we are here turn our hearts to God. Our Saviour made us this road; He knows it is a good road, but some people do not know that it is a good road. We know, for we have taken it. It is a good thing to be glad in our hearts. While we are all gathered here, let us pray the Great Father to give us a good meeting, a great blessing."

Deacon Gotebo said: "I don't want to talk for show, but that I may do others good. When I make a talk I want to make a talk for Jesus, not that I may get ahead of others. But to-day I like to tell you how I am on the Jesus road. If we had a battle between different people, and I was a brave in the battle: it is just the same when I became a Christian, I went close to Jesus just as a brave goes close to the enemy. I want to tell what it is to be close to Jesus. The best way to be strong is to go near where the Bible is taught, and that is the only way to be strong. The Lord made me and I try to be His man. I live close to the Lord's house, and it is just like the Lord is my neighbor. Many times my Indian brother tell me that is the way for the white Christians to worship. I think in my heart and my head, if it were so I would have no right to live in the light of the sun and moon, live where it was dark. I know I have the same right to worship God as the white man. We are here all mixed up, white and red. This Bible is true word, and it is the power of God unto salvation to every one who believes. Let us believe our Father, because we heard He is going to send His Son again into this world. Let us get ready to meet Him."

Chadleigh said: "We are full-blood Indians that meet here. I am not a boy, and I know what is right and wrong; the only way to be saved is to go in the Jesus road. On the Sabbath day we ought to go and hear this word. We like to have our missionaries teach us all they can out of the Bible. We all like what they teach us. The more we learn the more we like it. Let us try to save some souls in this meeting. The Lord knows what we have in our heart, and what we are doing in this meeting. I do not have a very good time in this world, because I am almost blind. But I am glad to follow in the Jesus road. This is the only road to be saved."

Little Elk said: "I can't tell what's in my heart. This is the only way. I follow this Jesus road twenty-one years. I believe the Bible is true. I am happy every day."

Taupa said: "My heart feels very good that I stand up and work for Jesus. I have been in the Jesus road two years. I am very happy to see so many people who love Jesus, some white, some Kiowa, Comanche, and Cheyenne. Some of my friends who came with me are not Christians. I want you to pray they may be Christians."

Deacon Bigtree said: "I am going to give my experience for the benefit of Cheyennes, Arapahoes, and Comanches. All the Kiowas know I had been in all evil things, but now I am in the good road. Thirty years ago I was so bad I was taken up and put in the penitentiary. When the Bible came before my face I did not go around but I took it. In the first place my wife went in the road and was baptized. I think I go too. If any of you have a wife or husband in this good road, you come too. It was just like I had an old garment and I took it off, and threw it away. I never go back. I want you head men of these three tribes to come in this road, for it is a good road."

Sun Dance

THE notorious and widely reported sun dance of the Cheyennes of last August was held only twelve miles from our mission at Watonga, O. T. A number of the Christian Indians were induced to participate, hence extracts from the report of our missionary, Rev. Robert Hamilton, will be of interest to our readers. He says:

"We were invited by the chiefs to attend, and spent the entire week in camp with them, and believe that, had it not been for our presence, the good sense of a few of the chiefs, the faithfulness of some of the Christian Indians, who kept us informed of what was going on, and the prompt action of the agents, all the old barbarous tortures connected with the sun dance of former years would have been introduced, and that, too, at the instigation of a white man who wished to obtain photographs for a museum.

"Dignified Indian men, nicely dressed in citizens' clothes, rode into camp in good carriages, behind fine, well-harnessed horses. Sewing-machines hummed a merry tune in some of the tents; educated young Indians engaged in baseball; a few brought their live stock, chickens, sheep, etc., and lariated them near by; the encampment itself was surrounded by boundless wheat and corn fields. These evidences of civilization all seemed out of harmony with the performance, — which many of them do not believe in any more. An educated Indian said to Rev. R. H. Harper, that he wished Washington would stop it; Wolf Face, a man perhaps sixty years old, told Supt. J. H. Seger that the Cheyennes were beginning to take the Christian road and were coming up, trying to forget these old roads, and he did not understand why this white man should come out among them and try to revive the old road. White Antelope, standing near, said that was what he thought also.

"We had been in camp two days when Mr. Dorsey came (the museum photographer). Later on the Indians told us he had called their chiefs in council, and had said that he wanted to have some of the old-time tortures in this dance, — offering $15 to each Indian who would submit. Though they told him the practice had long been discontinued, and that it was against the law of the Territory as well as the commissioner's orders, — yet he persisted. It is reported to me that he told them that if they would keep all the white people out of the camp, the commissioner need not know anything about it."

All the country knows what happened, for the newspapers spread the story far and wide. What Brother Hamilton writes further regarding this return to the practices of former days were things related to him by the Indians, for during the performance he himself and the other missionaries were under surveillance and not permitted freedom of the grounds. He says: "On the second night of the dance, at half-past ten o'clock, we were sitting quietly in our tent, all unconscious that we were being carefully guarded, when we heard an unusual commotion in Henry Roman Nose's tepee near by; and thinking their boy, who was very sick, was dying, Miss Jayne and Mrs. Gilman started to walk over to the place. They had gone but a few yards from our tent when they were stopped by Little Hand and brought back. He informed them in sign language that we must not leave our tents that night; that the 'white man who writes,' Mr. Dorsey, had given orders to the Indian police to arrest any white person who came near the tent that night."

All those opposed to the dancing and torturing did their best to set in motion the machinery which would bring it to an end, and on the morning following, Superintendent Seger informed Brother Hamilton that he had received a telegram from the commissioner at Washington ordering the dance stopped and the Indians sent home.

Navajoes

Two Gray Hills Mission

GENERAL Missionary George H. Brewer sends a short sketch of a September trip to the Two Gray Hills Mission among the Navajoes. From it we also learn just how $75 could be spent most advantageously there, and of the general condition of the work. He writes:

"Brother Wright met me at Aztec on the evening of the 23d: we both preached there the same evening to a crowded house, starting for the reservation early the following morning. It was a cold, wet day, and the roads were heavy, but we made forty miles with the team by eight o'clock that night. We camped with a Mormon family, and left on Friday for the mission, fifty miles distant. It was a hard day for both men and beasts. The sand and mud seemed to alternate all the way, but at 10.30 that night we arrived at the cottage. The location of our mission is the most favorable on the reservation. While the Indians do not live in the immediate vicinity, yet there are large settlements within a radius of a few miles, and they come to the mission in large numbers.

"Brother Wright and his good wife have been quietly winning the confidence and respect of these Indians, who show by their actions appreciation of our efforts for them. However, there are some serious problems. For instance, the corn this year is abundant. This they attribute to the high favor of their Indian deities, and hence they are holding almost weekly dances in their honor. It is hard to teach them the futility of these things.

"Then, too, we should have something for them to do when they come to the mission. If we had an industrial department where they could make brooms, sew garments, and possibly make and repair shoes — such as the Mexicans use — they could and would work, and we could sow the seed to much better advantage than at present. Mrs. Wright is very anxious to help the women make clothing for themselves and children, and with a couple of cheap sewing-machines (costing not more than $25 for the two) employment might be given to many. The Eastern churches are sending boxes and barrels of material, but how to make it all up into suitable garments is a greater problem than Mrs. Wright can solve alone. The men could make brooms easy enough. This would teach them neatness and cleanliness in their homes, — a very much needed grace. Tools for this can be purchased for $25 or less.

"I think $75 spent in this manner would give us a splendid hold upon these people. We do not have any school for the children, but if we could teach them some of these things, they would come day after day, and our influence would be strengthened. Our missionaries are very anxious to do work of this kind.

"There are indications of an awakening to something better than they have had hitherto. Brother Wright and his faithful wife have set an example of what a Christian home can and should be. They see it and are groping for the light. They move slowly, but the power of the gospel will surely win. The medicine-men have great influence, but that power is being gradually broken."

Comanches

Hopeful Indications

IN an incident, which he relates, Rev. E. C. Deyo finds great encouragement. He writes:

"A young Comanche has just come in; I have not learned yet what his errand is, but last Saturday he came for us to visit his grandmother, who was sick. He said he thought she was going to die. We went with him, found her quite sick, and gave her some relief. I must stop now, and ask what is his need." After an interruption the letter was continued as follows: "His grandmother is dying; he wants us to make preparation for funeral services. Some one is to be found to dig the grave; a coffin is to be made, etc. Some Comanches prepare the last resting-place for their dead. This young man has been up nights with the old woman, also caring for her part of the time days, and as he is not very strong anyway, says he is not able to dig — which I think is the truth.

"When this man came for us before, it was not thought there was hope of her recovery; but both he and she wanted prayer, special prayer for her before she died. There is much encouragement in this for the ultimate triumph of the gospel among this people, in the fact that this Christian prayer was to take the place of the old way of "medicine making," mescal eating, and drum beating, by means of which the final preparation for death was made. This is not a Christian family, which shows that gospel teaching is not lost upon the Comanches."

Apache Converts

"OUR work was never so encouraging as now," so writes Rev. Robert Hamilton, Watonga, Oklahoma. "At Kingfisher Mission there is a revival spirit. We baptized nine happy converts yesterday, and one two weeks ago, and two at the meeting before it. The attendance at the service yesterday numbered fifty-one. Some of the prayers were very tender. One medicine-man, whose wife is a Christian, sat and wept throughout the service."

Of the great advance of these Indians in the ways of civilization and Christianity, the following fact is evidence: "Buffalo Meat conducted a funeral service at the church recently," continues Brother Hamilton, "at which more than forty attended. The improvement along this line is very marked. When I began work among them eight years ago no one would attend a burial except a few of the family; frequently the parents had to dig the grave and bury their own children."

How the Indian Conquered

"A WHITE man's hogs troubled an Indian, eating his corn, and rooting around his house. He kindly requested the owner a few times to take them away, but without avail. Unable to endure them any longer, he rode up to the white man's home, and said: 'My friend, your hogs no good; maybe you come take 'em; now me heap tired. Maybe you no understand build hoggy pen? Come you see mine; after 'while you make. You no take 'em? alright; me put 'em in my pen; you pay $1 a head; behind, take 'em.' The white man came at once for his hogs and they have not been back since." — *Lauretta M. Ballew, Field Matron, Report Commissioner of Indian Affairs.*

The Indian Dead

IN an article with the foregoing title, in picturesque English, our missionary, Rev. H. H. Clouse, tells of former beliefs and practices, saying:

"I will tell you some things that the Kiowas believed about death before the Jesus road came. An Indian is not afraid to die. The spirit goes to the Great Spirit Chief who rules over all the dead regardless of how they lived. As death draws near, he quietly passes away. Then there is great weeping and loud wailing. Sometimes the women cut themselves, bite off the ends of their fingers, cut off their hair, or let it fall loosely over their shoulders. They wear an ugly mourning garment. Before civilization came each tribe had its own way of disposing of the dead; some put them in trees or on high scaffolds, others took them up on the mountains and covered them with stones. The Kiowas would bend the head forward, double up the feet and limbs, tie them in buffalo skins, and place them in a shallow grave in some secluded spot. In the spirit world he needs the things he used here, so they buried with him hunting-knives, hatchets, jewelry, clothing. The tepee and all it contained was burnt, for he would need them there: ponies were shot on the grave for his use in the spirit world.

"Before he goes he tells his friends what he wishes them to do about his funeral and property. If they do not follow out these wishes he returns after dark and gently knocks at the door. He is bidden to come in, and asked if he is smoke hungry. The spirit replies, 'Heap smoke hungry.' They kept four pipes in a bag for this purpose. Then all would sit down and smoke; the spirit would make a grunt of satisfaction, and the Kiowas would ask him 'Why you come?' 'Some things you no give me, one horse no see him, one cow no come.' The friends would say, 'Where are they? We no find them.' The spirit would tell them, to-night they are by such a creek, tree or mountain. In the morning the friends would find them at the designated place. When the spirit was satisfied he would come no more, food and clothing having been placed on the grave for the spirit's needs. In the old Indian road they do not eat till the body is buried. This they are always in a hurry to have done, coming to the mission and desiring me to make the box two or three days before death. To this request I say 'No!'

"How far is all this from the beautiful heaven, of which Jesus told us. Now truth which is like the sun has come, and the darkness is passing away. Our Christians often speak of going to Jesus's beautiful home. Let us all work to let in the light of truth."

DOCTOR HENSON disposed of two members of his church in Chicago who were faith-healers, and who came to his study and proposed to stay and pray with him until his eye was cured. "H'm," he said, "what kind of teeth do you happen to have?" The lady flashed fire and the man got red in the face. But Doctor Henson insisted and both confessed to false teeth. He added: "Go home and pray for natural teeth, and when you get one or two let me know, and we'll then take up my deficient eye." — *Homiletic Review.*

Choctaw Coal Auction

Government to Sell Bituminous Lands in Indian Territory

FOUR hundred and forty thousand acres of high-grade bituminous coal lands will be knocked down to the highest bidders by the Federal Government at auction sales to be held sometime within the next two years. These lands, which now belong to the Choctaw and Chickasaw Indians, and which are located in Indian Territory, have, under the provisions of an Act of Congress, been segregated by experts of the Geological Survey, acting under the direction of the Secretary of the Interior.

The value of the lands is not hard to estimate. Experience has proved that the coal vein averages four feet in thickness, and will yield one thousand tons to the foot, or four thousand feet to the acre, if the entire deposit is taken out. In order to remove the entire vein, it is necessary to brace the roof with timber supports, however, and in some instances it may prove more economical to leave pillars of coal, which will, of course, somewhat diminish the output.

Taking these figures for a basis, it will be seen that the total coal-field will eventually yield 1,760,000,000 tons of coal. A considerable portion of these lands are now being profitably worked on thirty-year leases, the lessees paying eight cents a ton, "mile run," for the coal taken out. Under this arrangement the mines would yield approximately $320 an acre. If the lands could be sold on a similar basis the proceeds would amount to the enormous sum of $140,800,000. That so large an amount can be secured is hardly hoped, but it is believed, by proper regulations governing the sale, a fair compensation can be secured for the property. The leases now in existence will be sold at the same time as the unleased lands, and, of course, where they exist, purchasers will expect to pay only such prices as will leave them a good margin of profit.

When Secretary Hitchcock first assumed charge of the interests of the Indians he found that the leases were being made at the rate of ten cents a ton for lump coal, but the secretary, who, prior to his mission to Russia, had been president of an Illinois coal company, saw at once that this rate of compensation was inadequate, and changed the royalty to eight cents a ton, mine run. The practical effect of the change was to make the lessees pay twenty-four cents a ton for all the coal taken out, instead of ten cents a ton, the lump coal forming but one-third the total amount mined.

Under the provisions of the existing law these coal lands are to be auctioned off under the supervision of a commission, which shall consist of three members, one to be appointed by the President, and one each by the respective governors of the Choctaw and Chickasaw nations, and those familiar with the situation fear that the responsibility of protecting the rights of the Indians will devolve very largely upon the President's appointee. A period of two years will be allowed the commission to dispose of the lands, the area will be sold in small sections, and in framing the regulations governing the sale Secretary Hitchcock will take every precaution to protect the rights of the Indians.

The protracted period of the sale, and the selling of small sections will, it is believed, give small operators and investors an opportunity to secure a share of these valuable land investments, and will, moreover, serve to prevent the entire area coming into possession of great syndicates at a price agreed upon among themselves. — *New York Tribune, Sept. 2, 1903.*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls

THE Christmas greeting, dear young people, from the one in charge of this Department, goes to you from her new home in Auburn, Maine.

It is every whit as cheery as that of any preceding year, and more replete with loving interest because she has known you a twelvemonth longer, and because through all this time, the Father's hand has tenderly and unmistakably led her along life's pathway. Let us close the old year with hearts full of gratitude for the blessings received from our God, and with the determination to enter upon the year so soon to dawn upon us, in the spirit of full consecration to the service of our Lord and Master, Jesus Christ.

IN considering the topic of the month, we have carefully reviewed the pamphlet, "Indians," by Edna Bourne Holman, and make copious extracts, commending a study of the same to all our young people.

The book can be obtained at our rooms in Boston.

Transplanted

FORTUNATE it is for any Indian child, if a missionary comes some day and takes him away from the unwholesome tepee to a clean, comfortable school. "These children," says a writer, speaking of our Atoka Baptist Academy, "come to school ragged, downhearted and frightened. They have no knowledge of hair-combing, dressing or undressing, and must be taught everything. They have little sense of the order of things. One girl, after some instruction, was set to sweep and dust a room. Her teacher, seeing the room very dusty after the work, asked why she had not dusted; she replied that she dusted before she swept. Yet, they are eager to learn and, in less than a month after admission to the school, are clean, laughing and happy, and go about singing merrily." Of course, these children learn much besides cleanliness. One day a child lay dying in a tepee. "Father," said her sister, a child who had been taught by the missionaries, "Father, little sister is going to heaven to-night. Let us pray." Then, kneeling down, she said, "Father God, little sister is coming to see you to-night. Please open the door softly and let her come in. Amen."

A Newcomer at Indian University, Bacone, I. T.

"WELL, I hope you'll sorter look after him, fur he wuz never away from home, an' I expect he'll be mighty restless. Do all you can to keep him, for I'm mighty 'fraid he'll run off." These were the parting words of an Indian mother, as she mounted her horse and rode away from the campus. An hour later, as I went out in the hall, I was confronted by the crown of a ragged straw hat surmounting a dusky face, followed by a pair of shoulders covered with a nondescript shirt; then, as he slowly ascended the stairs, there arose gradually to my view a pair of large and heavy trousers in an advanced state of dilapidation; and, dragging slowly along, as if unwilling to follow his body, were two large, bare feet, which seemed to be waiting for a thunder-shower to wash them clean. Thus revealed, from top to toe, stood a solemn little Indian lad of thirteen years, who had been committed to my special care only an hour before.

But as the days went by, this solemn-faced little Indian did not prove, by his conduct in the class-room and elsewhere, to be altogether as grave and serious as one would suppose from his outward appearances. . . . For him to be consigned to a seat under the little, old-fashioned clock, that hung in the corner of the schoolroom, was an every-day occurrence. . . . But one thing was noticed in him; . . . this was the fact that, however mischievously inclined the other boys all about him might be during the evening study-period, my charge found between the covers of his United States History a never-failing source of interest and enjoyment. Occasionally a book of travels, "Buffalo Bill's Wild West," or one of James Fenimore Cooper's stories, was substituted for it. . . .

At the school commencement the following June, after his arrival in the autumn, his mother visited him for the first time. The special object of her visit was to bring a real "store-bought" shirt for him to appear in at the school exhibition, but I shall never forget her tone of utter chagrin and disappointment when she said, "The boy, he won't wear store shirt; he say it scratch him, — too much stiff." . . .

At the close of his second year he displayed a particular fondness for mathematics, and proved himself to be the possessor of more than ordinary reasoning powers. . . .

During his college course he was a hearty supporter of athletics, and, as a half-back on the university football team of '97, won the applause of his schoolmates and the respect of his opponents. He was graduated from Indian University in June of '98 with high honors, and has since that time occupied the position as principal in one of our leading Indian schools. — *Minnie M. Pratt.*

Our Little Folks

A Child's Thanks

I THANK Thee, Father, for the care
Which fills my life and makes it fair;
The sunshine, fruits, and flowers and pleasant rain,
The seed which grows to golden grain;
The tender love surrounding me;
For all these gifts so sent to me
I thank Thee, Lord.

— *Primary Education.*

DEAR LITTLE FOLKS: — Merry Christmas greetings and best wishes. Can you make it seem true that since the last Christmas ECHO came to you, the blossoming flowers of the spring and summer time, the carol of the birds, the seed time and the harvest have come and gone, and now another snowy mantle, like the one which then was spread over the earth, enfolds it again?

While we should never forget God's great goodness to us, at the Christmas-tide, there are special reminders of the gift of his beloved Son, the Christ Child, to be our Saviour.

What gifts can we make to prove our love to Him, who gave His life for us? Better than the offerings of the wise men of old will be the rich treasures which every child can offer.

He who said, "Suffer the little children to come unto me and forbid them not," will be well pleased to have the loving service of their young lives; and the other people's — and by writing cheery notes to our workers who often get discouraged, not forgetting to pray that God will bless your pennies and dimes and dollars as they go on their mission of love. It might be very pleasant if you could send to some of our teachers little Christmas remembrances, with toys and games for the children of their care. Remember, if you do this, it must be in addition to the money gifts you make, not instead of them, because the teachers' salaries must be paid, and every one of your offerings will help.

Our little folks may realize when very young how many good gifts God has given them, and at this season of the year they will be anxious to carry joy to those who are less favored than themselves. The topic this month — the Indians — brings to mind a little incident which we once heard. An Indian carried to a missionary a two-dollar note, asking that in exchange there be given him two one-

AT CHRISTMAS TIME

dollar bills, explaining, "One is for me to give to the good work, and one for my wife to give." "Is not that too much to give?" asked the missionary. "It might be for a white man," was the reply, "but not for an Indian, who has this year, for the first time, heard of Jesus."

Be thankful, dear children, that in your early days you have known the blessed story of His love for you, and go quickly forth with willing feet and earnest hearts to carry the good tidings to those who have not heard them. "How can I do this?" I hear some one ask. By working in your Mission Bands to raise money to send to our faithful teachers among the Indians.

Which?

"IT all depends," said Aunt Jane, with a twinkle, "as to whether you want Christmas-tree goodness or apple-tree goodness. There's both kinds, and generally the Christmas-tree makes the most show. It's a sight easier to wish things on to the branches than to grow 'em there. You can take a cedar-tree that is the poorest sort of thing, and hang it over with tinsel and apples and nuts till it looks wonderfully fine. All the same no farmer that knows his business would exchange it for the smallest apple-tree in his orchard.

"Plenty of folks have Christmas-tree goodness. They think it pays to be truthful or honest or temperate, so they wire these virtues on to their lives, though all the time, if they could get a chance without being found out, they'd just as soon tell a lie, or cheat their next neighbor, as not. Their motto is: 'Honesty is the best policy,' and all that. Why, a person that's really honest, all through — apple-tree honest — doesn't think whether being honest pays or not. Real honesty isn't wired on; it grows. You can follow the stem to the bough, and the bough to the trunk, and the trunk to the root, and they're honest all the way.

"Of course, the Christmas-tree way of being good is the shortest and easiest. You can trim a Christmas tree in an hour, and it takes the apple-tree from blossom time to harvest time to bear a crop of fruit. People that are good all of a sudden bear watching, and that's a fact. The Bible says: 'First the blade, then the ear, then the full grain in the ear.' Hanging popcorn on a tree is quick business, but the Bible way is the best, just the same. The only goodness you can depend on is the goodness that grows right out of the soul, and belongs to it. A single growing virtue is worth a dozen wired-on ones — or a hundred for that matter. Morality's better than nothing, but religion has the root of the matter, when all's said." — *Kind Words.*

The Firefly

Translation of a song of Indian children at play.

FIREFLY, firefly, bright little thing,
Light me to bed and my song I will sing;
Give me your light as you fly o'er my head,
That I may merrily go to my bed.
Give me your light o'er the grass as you creep,
That I may joyfully go to my sleep.
Come, little firefly: come, little beast, —
Come, and I'll make you to-morrow a feast.
Come, little candle, that flies as I sing,
Bright little firebug, night's little king, —
Come, and I'll dance as you guide me along;
Come, and I'll pay you, my bug, with a song.

A Christmas at Rainy Mountain, O. T.

"HOW many sleeps until Christmas?" was heard and answered many times by the missionaries. When the time arrived, the Giver of every good favored us with the most pleasant weather, — cold, frosty nights and mild days. The planning and work of preparation had been going on for days. . . . The committee appointed by the church brought the tree from down the river, twelve miles, six days before Christmas, for fear of stormy weather. . . . Monday was spent in putting up the tree and tying on the fruit. Many went to town to buy for the dinner the next day. Boys played with bows and arrows in the compound, and filled the air with joy and laughter.

That night services were held in our new dining-hall, for fear children might cry for things on the tree. Theme of sermon: "The Bible the only Book having the Jesus road." Invitation given; two asked for prayers. One said:

"I have been trying to whip Jesus for a long time. I cut that off to-night. I love Him and to-morrow I will be baptized and put my feet in His road. I am a poor sinner, but He will save me."

We have prayed for this young man for over five years. At the close of the meeting, Deacon Go-te-bo said:

"Brother Clouse, the Holy Spirit helped you to talk to-night. I never heard it so strong and plain."

The dinner the next day was a credit to any people, — clean, well cooked, bountiful. Four tables in the dining-hall, one on the south side of the house, many in tents. All ate at the same time. Two hundred and fifty present. No one omitted; no hearts hurt.

The church is called together and the young man's experience is heard. He is questioned by the deacons and others. He is received by the church, and we immediately go to a pond south of the mission, where he is immersed. . .

At dark, one bell rings. It takes two, and sometimes three, to get them to church, but only one for Christmas, just like the white people. A Kiowa hymn; repeating Christmas verses; Luke ii. 8–20, these having been translated into Kiowa; a prayer in Kiowa; hand of fellowship to the new converts; then gifts for Jesus, "Jesus twelve-moon money." In January the pastor took the names and amounts of those who would give money to send the Gospel to other tribes; $174.15 was paid in and sent away.

As Jesus had given Himself for us, we, on His birthday, would take this road of giving to Him. In a short time $211 were pledged to be paid before Christmas. This is not all the giving of this poor people. They make their own camp-meetings, give for permanent improvements, help a brother in distress, etc. What they give is freely given; it is not pulled out of their hearts or pockets. Around the tree stand the committee with the lady missionaries. Deacon Saneco is caller of names. The pastor receives a pair of pincers to pull out his beard, Kiowa style. This gift creates much merriment. The missionaries are all remembered; even Aim-de-co, far away, is not forgotten. A present and a bag of candy are given to every Kiowa present, and to some absent ones who are caring for the sick. A happier people you will never see.

Thus passed the happiest Christmas we ever had among the Indians. Were it not for your help, it could not be. God bless and reward you in His own good way! — *H. H. Clouse.*

The American Baptist Home Mission Society

Receipts from New England for October, 1903

Maine	$112.35	Massachusetts	$2,801.37
New Hampshire	62.75	Rhode Island	193.15
Vermont	779.40	Connecticut	381.16

Total, $4,330.18.

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Haslewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society

For the General Work

Receipts for October, 1903

Maine, $165.66. Camden, Chestnut St., $1.89; Lewiston, Bates St., $3.12; Rumford Falls, Y. P. S. C. E., $5.00; Buckfield, $1.68; Jay, $1.00; South Waterboro, $1.00; Nobleboro, 2d, $3.00; Dexter, $3.82; Dexter and Cambridge, $1.18; Biddeford, 1st, $7.43; State Convention, $15.96; Fairfield, Mrs. O. W Hinckley, $1.00; Kennebunk Village, $3.50; Brewer, $4.50; China $4.16; Springvale, $6.25; Mexico, $2.42; Lamoine, Y. L. Circle, $3.00; Buxton Centre, $24.00; Cambridge, $2.00; Sanford, 1st, Y. L., $7.00; Waldoboro, 1st, $25.00; Bethel, $6.00; West Gardiner, $7.00; Kennebec Ass'n, Basket-meeting, $5.00; Hebron, $9.50; Hebron, Sunshine Band, $0.75; Perham, Mrs. E. F. Miller, $1.00.

New Hampshire, $84.82. Antrim, $8.50; Manchester, Peoples', $10.00; Lakeport, $5.00; Rumney, $10.00; Plymouth, $2.50; Newport, $25.00; Keene, $6.00; Keene, Y. P. S. C. E., $5.00; Keene, Primary S. S., $1.72; Meredith, $6.60; Manchester, Peoples', Penny Helpers' Band, $4.50.

Vermont, $41.89. Burlington, 1st, $12.50; Jericho, $2.00; Jericho, Band, $1.71; Lamoille Ass'n, $6.68; Perkinsville, $26.00; East Dover, $3.00.

Massachusetts, $726.39. Needham, Mrs. L. A. Holman, $1.00; Whitman, $5.00; Northboro, $11.50; Merrimac, $5.70; Worcester, Dewey Street, $3.00; Raynham, $7.87; Brockton, North, $10.00; Marblehead, $8.00; Hyde Park, F. L., $10.58; Dorchester, Berean, $5.31; North Adams, $25.00; Sherman's Corner, $7.25; Rochdale, Greenville, $12.00; Boston, Warren Avenue, $10.00; North Leverett, $9.00; Billerica, $2.50; Worcester, 1st, $31.79; Old Colony Ass'n, Basket-meeting, $8.78; Milford, $2.00; New Bedford, 1st, $7.12; Randolph, $29.75; West Somerville, $70.00; Winter Hill, $22.67; Fall River, 1st, $15.00; Everett, Glendale, $5.08; Amesbury, Market Street, $15.00; Leominster, 1st, $12.00; Natick, 1st, $24.61; Adams, $6.50; Chicopee Centre, $4.50; Holyoke, 1st, $6.85; Holyoke, 2d, $25.00; Northampton, $10.00; Springfield, Highland, $15.14; Springfield, State Street, $12.00; Newton Centre, F. L., $47.00; East Somerville, $75.00; Wakefield, Carey, F. L., $7.25; Boston, M. V. Damon, $2.00; Melrose, 1st, $20.55; Bradford, Juniors, $10.00; Merrimac River Ass'n, Basket-meeting, $18.33; Marshfield, 1st, $14.92; Brookline, Juniors, $4.00; Boston, Offering at Young People's Rally, $8.62; Chelsea, 1st, Y. P. Circle, $1.00; Charlestown, 1st, S. S. Class of Mrs. Ross, $5.00; Hollister, $3.00; North Billerica, $7.50; Cheshunford, Central, $12.00; Natick, Cheerful Givers, $5.01; Tewksbury, $17.00; Boston, Tremont Temple, $0.20; Carver, $3.80.

Rhode Island, $80.41. Pawtucket, 1st, $50.00; Providence, 1st, $13.40; Providence, Children's Rally, $4.51; East Providence, 1st, $3.00; Providence Ass'd, $7.50.

Connecticut, $24.05. Hartford, 1st, Helpers' Band, $1.50; Waterbury, 2d, $7.00; Montowese, $15.35; Meriden, 1st, $22.11; Meriden, 1st, J. C. E., $5.00; Putnam, F. L., $10.00; Suffield, 2d, $4.00; Hartford, South, J. C. E., $5.00; Hartford Ass'n, $5.09; North Lyme, $4.00; Danbury, 2d, $15.00.

Miscellaneous, $30.34. Literature, $25.34. N. Y., Bath, Mrs. E. C. Mitchell, $5.00.

Total, $1,723.86.

Alaska

Receipts for October, 1903

Maine, $18.00. Waterville, Mrs. A. Bartlett, $1.00; Kennebunkport Village, S. S., $10.00; Springvale, S. S., $5.00.

New Hampshire, $10.00. Stratford Church, by Rev. and Mrs. J. L. Clark, $10.00.

Vermont, $5.49. Ludlow, S. S., $5.00; Ludlow, Alice Gibson, $0.49.

Massachusetts, $36.19. Woodville, Primary Class, $2.00; Carver, S. S., $1.00; Adams, Primary S. S. Class of Miss Goff, $0.90; Adams, Primary S. S. Class of Miss Richmond, $2.00; Northampton, S. S., $4.29; Everett, Glendale, Primary S. S., $2.00; Andover, Ladies' Aid Society, $2.00; Gloucester, Chapel Street, S. S., $10.00; Westboro, 1st, S. S., $5.00.

Rhode Island, $16.06. Newport, 1st, S. S., $5.00; Warren, S. S., $11.06.

Connecticut, $27.63. Southington, 1st, Band, for support of Ass't Lawson, $20.00; Stratfield, S. S., $2.63; Waterbury, Mrs. A. J. Shipley, $5.00.

Miscellaneous, $150.00. Michigan Home Mission Society, $150.00.

Total, $381.37.

GERTRUDE L. DAVIS, *Treasurer*,
510 Tremont Temple, Boston.

Our Schools and Teachers

Spelman Seminary, Atlanta, Ga. Miss H. E. Giles, Miss L. R. Upton, Mrs. E. M. Barrett, Miss C. H. Denslow, Miss J. A. Grandson, Miss C. M. Grover, Miss Susan Harah, Miss Lucile Hull, Miss Nellie F. Munger, Miss M. J. Packard, Miss M. H. Parsons, Miss B. Peckham, Miss Eugene Shapleigh, Miss Anna Suter, Miss E. G. Werden, Miss M. I. Williams, Mrs. E. S. De Lamotta.

Mather School, Beaufort, S. C. Miss S. E. Owen, Miss L. R. Kingman, Miss E. L. Morse, Miss H. Richardson, Miss Grace A. Bennett, Miss Margaret MacDonald, Mrs. Julia L. Kenney, Mrs. Anna L. Bennett.

Hartshorn Memorial College, Richmond, Va. Miss Finette Jewett, Miss J. B. Burgess, Miss B. J. Clark, Miss Lillian Hope, Mrs. E. E. Jones, Miss M. A. Tefft.

Jackson College, Jackson, Miss. Mrs. L. G. Barrett.

Arkansas Baptist College, Little Rock, Ark. Miss Lillie Lewis.

Coleman Academy, Gibeland, La. Mrs. O. L. Coleman, Mrs. L. A. Nelson, Mrs. J. L. Whaley.

Water's Normal Institute, Winton, N. C. Mrs. C. S. Brown, Miss Lizzie Edmundson, Miss E. J. Catlett, Miss Cora C. Washington.

Americus Institute, Americus, Ga. ——

Indian University, Bacone, I. T. Miss Lula Johnson.

Wichita Baptist Mission, Atoka, I. T. Mrs. L. J. Dyke.

Murrow Indian Orphans' Home, Atoka, I. T. Miss W. B. Jones, Miss A. Dickerman.

Elk Creek Mission, Hobart, O. T. Mrs. G. W. Hicks.

Missionary to Arapahoes, Geary, O. T. Commissioned without salary, Mrs. F. L. King.

Fresno, Cal. Miss S. E. Stein; Assistant, ——

Sacramento, Cal. Miss Elma Willsie.

Butte Mission, Butte, Mont. Mrs. J. Whitmore.

Echo Mission, Velarde, N. M. Rev. W. H. Rishel, Mrs. W. H. Rishel, Miss D. Dickerman.

Alcalde, N. M. ——

Two Gray Hills, Crozier, N. M. Mrs. R. B. Wright; Interpreter (Nelson); Maid (Ruby).

International School, Monterey, Mexico. Prof. Tobias T. Trevino, Miss Delfina Cavazos, Miss Amanda Trevino, Miss Zenaida Garcia, Miss Virginia Lozano.

City of Mexico, Mexico. Mrs. M. E. Grisham, Sara Estrada.

Guadalupe Mission, Mexico. Rev. W. S. Sloan.

Ponce, Porto Rico. Mrs. J. P. Duggan, Miss Hattie A. Gressman.

Santiago, Cuba. Miss E. G. Gowen; Assistant, ——

Swedish Work, New England. Miss Matilda Brown.

Wood Island, Alaska. Rev. C. P. Coe, Mrs. C. P. Coe., Mrs. M. A. Campbell.

WE would remind our readers that only four months of the fiscal year remain. Will each State vice-president and director call the attention of circles to their apportionment, and see that an honest effort is made to secure it?

MRS. G. W. PECKHAM left Boston, November 6th, for a short visit to our Southern schools. Mrs. Peckham will be greatly helped by this trip, and the circles will wish to hear her tell of her impressions of our work.

THE Day of Prayer for schools and colleges will be observed by the Woman's American Baptist Home Mission Society, upon the fourth Thursday of January (28th). Further notice will be given in January ECHOES. We hope each Baptist woman will keep this date free from all engagements. What can be of more importance than united prayer for our youth at home and abroad?